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The People's Korea

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In Violent Anti-American Flare-up, U.S. Cultural Center in Pusan Burned, 800 Leaflets Scattered, Troop Pullout Urged

In a new flare-up of violent anti-American sentiments, the American Cultural Center in the southern port city of Pusan was set on fire in "an organized way" on March 18 and some 800 leaflets denouncing U.S.'s "neo-colonial policy" and demanding GI pullout from south Korea found scattered there

The arson followed an advance threat to blow up the building. Eyewitnesses said they had heard the sound of the explosion.

Leaflets, claiming that Gen. Chon Du Hwan completed preparations for an invasion of the north, urged the halt of the current U.S.-south Korea combined military maneuver dubbed "Team Spirit '82".

The March 19 issue of the south Korean major dailies said, the contents of the leaflets also included "Opposition to Korea-Japan Economic Cooperation and the 1988 Olympiad."

According to the Seoul dailies, the fire which started in the entry hall around 2 p.m., gutted the first floor (700 square meters) of the three-story building. It was put under control after one hour. The damage was estimated at nearly $29,000.

Smoke billowed over the building and its adjacent area, whipped by a gusty wind of 8 meters per second.

A 23-year-old student was killed and three others, including the secretary of the Pusan office of the U.S. Embassy in Seoul, were injured.

With the center located at the entrance of the busy Kwangbok-tong street, the fire and the rising smoke sent several thousands people fleeing for shelter and the branch of the central bank next door to the center evacuated. The traffic was totally disrupted.

The American Cultural Center in Kwangju was on fire two times at the end of 1980 and in December 1981.

On March 19, it was alleged by the local police and American MP authorities that three persons, possibly students, including a girl, poured gasoline on the entry hall and lit it. They also said that just before the fire was started, around 800 anti-American leaflets were scattered in the neighborhood of the center.

The March 19 issue of the daily Hanguk Ilbo said that around 1:50 p.m. over 300 leaflets were found scattered in the neighborhood of the American center; 20 in the Yunhwa Department Store (100 m away); over 30 in the three story of Yongdusin Mansion (near the department store); and over 200 in Kukto Theater (600 away).

The major evening daily Dong-A Ilbo said in its March 19 issue that the leaflets emphasized the U.S. and Japan were trying hard to make south Korea their economic dependency under the pretext of economic cooperation.

The March 20 issue of the Japanese daily Mainichi Shimbun said that the incident gave a serious shock to the U.S. Embassy in Seoul and the junta of Gen. Chon. Though there was a slogan such as "Yankee, Go Home!" during the past student protests, there has been so far no direct attack against the facilities of the U.S. Embassy, the paper recalled.

The local police authorities blamed anti-"government" underground activists attempt to burn down the American center in an bid to strain the "friendly relations" between the U.S. and south Korea.

Anti-Americanism has been growingly obvious in particular since the May Kwangju incident 1980 in which a major American role was spotlighted in suppressing the popular demonstrations.

Referring to anti-American feelings, Mr. Li Jae Hyon, Professor of Western Illinois Univ. and former Minister in Charge of Public Information of the south Korean embassy in Washington, said in the Dec. 29 issue of the Chicago Tribune: "The Reagan administration's insensitivity to the desire of the Korean populace for democracy and massive U.S. support for the repressive military regime of Chun Doo-hwan are creating in south Korea intense anti-American feelings, publicly voiced."

"Team Spirit '82" Flayed at 411th MAC Meet.

The DPRK Senior Member to the Military Armistice Commission (MAC) on Mar. 9, defined the current U.S.-south Korea joint war maneuver "Team Spirit '82" as a "military action" to comprehensively examine and complete new war preparations against Korea and as a "military operation" which may directly lead to aggression against Pyongyang.

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Three-story American Cultural Center building in Pusan, 200 miles southeast of Seoul, is burning in a fire due to an act of arson on Mar. 18. Anti-U.S. leaflets were found scattered near the building before the fire broke out. (AP)

Korea Focus

S. Korea No American Sanctuary

South Korea is no longer an American sanctuary. This has been brought home to the Americans there and their client junta of Gen. Chon Du Hwan by the March 18 fire which gutted the American Cultural Center in Pusan.

The fire must be a terrifying picture to the Americans, a nightmarish scene: Billows of black smoke rising from their embassy facilities, scores of people jumping to the ground and screaming for help, with thousands of local citizens evacuated from the main streets.

Such scenes are common outside south Korea. So far no rotten eggs or tomatoes have been thrown on the American facilities or their staff personnel or cars. Many Americans long believed that they might be safe in south Korea with local clients serving them as their security guards. Yet this is not the case, an eye-opener to the Americans.

Their shock must be the greater because the attack on the ABC came just after the so-called "fifth republic" was publicized as firmly in place with Gen. Chon Du Hwan as "a legitimate chief executive." It is also because the largest-scale joint military maneuver "Team Spirit '82" is under way throughout south Korea.

The ABC aflame may be a serious warning to the heavier dependence on the Americans. The fire may serve notice on the arrival of American defence chief Weinberger in Seoul for bilateral military talks.

From now on, the Americans in south Korea must constantly be aware of a strong likelihood that they are viewed with popular hatred as potential targets of their violence. The local clients are no longer their reliable watchdogs.

The March 18 fire is not the first anti-American incident ever to happen in south Korea. The ABC in Kwangju was set on fire on two occasions in 1980 and 81. A number of dissidents stormed into the American embassy in Seoul on at least a few occasions. Last year Kwangju citizens visited the local ABC to lodge protests with the role of the U.S. in the Kwangju massacre.

During the Kwangju massacre, American military convoys were repeatedly attacked by stone-throwing citizens in South Cholla Province. At least on one occasion, an American representative of the AFL-CIO office was kept captive by disgruntled south Korean trade union members.

With the Kwangju massacre as a major turn in the democratic dissident movement, anti-American slogans became permanent features of all the statements and declarations issued by the local students. The Americans are being singled out as the prime mover in the death

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Building of Socialist Economy and Its Development (7)

III. Socialist Transformation of Economy

(Continued from the previous issue)

Policy of Cooperativization

In August 1953, a unique policy of cooperativization of agriculture was decided at the 6th plenary meeting of the Central Committee of the Workers' Party of Korea.

The question of top priority which had to be considered in cooperativization was which would precede the other, transformation of management forms or technological transformation.

Up to that time, it was thought that cooperativization of agriculture should be carried out only after socialist industrialization. In a word, technological transformation was treated as a task to be solved before transformation of management forms. However, since this was no more than an experience in some other socialist countries, including the Soviet Union, the theory could not be applied to all countries that intended to cooperativize agriculture.

The Republic adopted the policy of carrying out the transformation of management forms prior to technological reform.

This policy was based on the recognition that a condition decisive for cooperativization was not socialist industrialization but peasants' demand for cooperativization and revolutionary forces strong enough to carry it out.

Since it is the peasants themselves that cooperativize their farms, if they do not want cooperativization, it will not be carried out even though developed technologies are available. Of course, developed mechanization can facilitate cooperativization. However, cooperativization of agriculture is possible when peasants demand it and forces for cooperativization are strong enough, even though socialist industrialization has not yet been achieved.

Principles of guidance were also decided for cooperativization.

A principle which should be maintained in cooperativization was voluntariness. Cooperativization was successfully carried out only when peasants participated in movements for cooperativization with a high consciousness as masters of this agricultural transformation. If a government organized peasants into cooperative societies only by administrative methods, ignoring peasants' free will, not only cooperativization would not be successfully carried out but also workers would lose their most reliable ally. This would also endanger a socialist revolution. It was of great significance that the government followed the principle of free will in the movements.

In order to help peasants understand this principle, the government showed practical examples to them. This principle did not mean leaving the cooperativization movement to develop spontaneously. Active mass education was needed for it. The method of education the government took was mass education with practical examples. This education method made peasants recognize the superiority of cooperativization, and aroused their enthusiasm for cooperativization.

However, this required strong guidance and support by the state to cooperative societies. This was because, even if cooperative societies were organized, their superiority would not be fully displayed if they were not supported by the state, since peasants did not have experience nor did they have a strong economic base.

Fully considering this point, the government of the Republic, strongly backed up the cooperative societies both politically and economically. It strengthened political and economic guidance as well as ideological education, including establishment of socialist order and discipline among cooperative societies. In order to strengthen their economic base, a great amount of investments were allocated out of the state budget to industrial fields supporting agriculture. Cooperative societies and poor peasants were also helped by the state, which supplied them with materials and manpower.

Together with the principle of voluntariness, a class policy was decided for the rural areas—to rely on poor peasants, strengthen alliance with middle farmers and restricting rich farmers so that they may gradually change themselves.

The reason for stressing reliance on poor peasants was that they earnestly demanded cooperativization of agriculture because of their poor economic condition. The policy of strengthening alliance with middle farms derived from the fact that most of them rose after the Land Reform and that they supported cooperativization. Even in pre-liberation days, middle farmers supported cooperativization through practical examples. As for rich farmers, they were restrained and educated to gradually participate in cooperativization. This was possible because their forces were weakened after the Land Reform and the Korean War. This particularly contributed toward accelerating cooperativization.

Forms of cooperative farming were carefully studied. This problem was not a simple technological problem but was related to the question of how to guide peasants and lead them to cooperative farming, on the basis of the principle of voluntariness, peasants whose land holdings were different in scale and whose levels of consciousness were different from each other. In order to make peasants voluntarily participate in cooperativization, different forms of cooperative societies with different levels of socialization of ownership relations had to be organized.

The three main forms of cooperation were put forward by the WPK in its January 1954 decision, "on the problem of organizing cooperative societies."

The first form was that of fixed mutual labor aid stations which operated throughout the year—a developed form of former labor and cattle service stations. In this form, means of production including land, cattle, farming implements were not commonly used but peasants cooperate only in farm work. The socialist principle of distribution was not applied to this form. These cooperative societies could be further developed by bringing land under cultivation with common funds or by cooperatively developing side-businesses.

The second form was to place all farmland, except orchards from household use and land around private houses, under the control of cooperative societies, with the private ownership of land kept intact. The principle of distribution according to labor days and investments was adopted to this form. Privately owned oxen, private farming implements as well as other productive means which were bought with common reserve funds were used for farming.

Products were distributed according to land holdings and labor days, after production costs including expenses of seeds, fertilizers and cultivation fees, irrigation facility rents, tax in kind, common reserve funds (about 5–10percent of the net income after production costs and tax) and social and cultural funds (2–3 percent) were deducted.

The distribution rate of income for landholding was not to be more than 20 percent of the net income.

In case a peasant worked less than 120 days a year, he could not in principle get a share in the distribution of crops for his land but would get a share only for his days of labor. However, if the shortage of labor days was due to long illness or an accident, he could get a share in income distribution for land, with the consent of society members.

The third form was the highest form of agricultural cooperation — to change all the means of production, including land, to the property of cooperative societies, and to distribute crops only according to days of labor. In this form, peasants used all their productive means in common and did farming and side businesses jointly. Crops were divided according to days of labor, after deduction from them of production expenses, tax in kind and common reserve funds (amounting to 10–15 percent of the net income) and funds for social and cultural activities (2–3 percent of the same). Society members were allowed to have private vegetable fields, orchards, cattle and private wooden beehives.

Not only cooperative societies were organized in different forms, but also peasants could freely choose cooperative societies to which they could join. The government did not blindly organize high-level cooperative societies, fully considering the demand of peasants. Nor did it develop them from low-level to higher-level ones mechanically.

Cattle and farming implements were made common means of production according to peasants' demand. Private ownership of the means of production was allowed for a certain period. Moreover, peasants were paid by cooperative societies for their property transferred to cooperative control. This method of cooperativization enabled peasants to smoothly accept cooperativization. Particularly, this made it easy for middle farmers to join in cooperative societies.

The characteristic feature of this cooperative movement was that cooperative societies did not have a system of obligating peasants to invest all their property for common utilization when they became society members.

Generally under this system, peasants offer their property to cooperative societies for common use when they become society members. When they secede from societies their property is returned to them, but rents on property are not paid. This can be said that cooperative societies borrow money from society members without limit and interest.

The reason the Republic did not set up such a system was that cooperative societies were strongly supported by the state and society members were closely united.

The scale of cooperative societies was decided according to the levels of management and technical equipment of each farm. The societies with low capability for management would not be able to rationally manage large-scale farms and no expansion of the scale of farming was needed on cooperative farms with low technical equipment. According to this, at the beginning of cooperativization, 15-20 societies were organized. After that, the number increased to 40–100 as the levels of management and technical equipment developed.

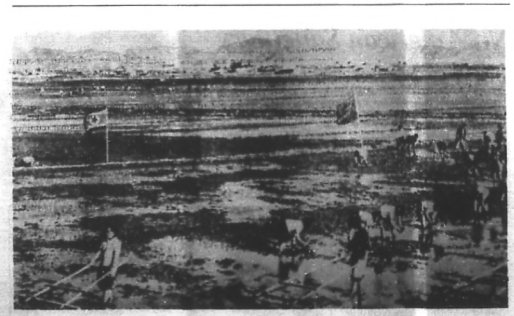
The stages of cooperativization were divided into three—the experimental stage, the propagation stage and the completion stage.

In the experimental stage, great emphasis was laid on cooperativizing farms according to realities, and on formulating the policy of cooperativization, and on giving peasants practical examples. In the propagation stage, middle farmers were actively united to join in cooperative societies and in the completion stage all peasants including rich farmers were led to participate in cooperativization and a nationwide cooperativization of agriculture was completed in August 1958.

In this way, the superiority of cooperativization of agriculture was fully displayed and the cooperativization movement was further accelerated.

(To be continued)

With delighted peasants looking on, two peasants are going to hang on the gate wall of their office building a signboard reading the Managing Committee of the Sangyang Cooperative Society (S. Pyongan Province).



Students helping rice-planting on a cooperative farm

Report Made by Vishwanath (excerpt)

Vishwanath, Chief Editor of "Indian Times", made a report on Mar. 6 at a National Seminar on the Juche Idea to celebrate the 70th birthday of President Kim Il Sung in Tokyo.

His report was on "The Path Indicated by the Juche Idea Is the True Path to National and Human Liberation."

He is concurrently director of the International Institute of the Juche Idea and secretary-general of the Indian Society for the Study of the Juche Idea.

Follows the text of the report (Subtitles are ours . . . ED.):

Age of Independence

President Kim Il Sung is not only an outstanding revolutionary but also a leader of people, a thinker and philosopher of the epoch-making Juche idea. Under his wise leadership the Korean people established an advanced social system free from exploitation and oppression by successfully carrying out great social reforms in a short span of time and made signal progress in all fields of the building of a new society, through vigorous ideological, technical and cultural revolutions.

Listening to him attentively I came to realise that the path indicated by the Juche idea is the true path to national and human liberation.

The Korean revolution carries great weight in the international affairs since it struck out an untrodden path to independence, of the pauses of people under the banner of the Juche idea.

Awakened by the Juche idea and Korea's historic experience to the great truth that one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny, hundreds of millions of people rose up in a struggle for independence. Colonialism collapsed fast in the fierce flames of the struggle for independence against imperialism and almost all countries in the world achieved political independence and took the road of building a new society. In the rays of Juche ours is called a new age of history, the age of independence in which all the people carve out their destiny independently and creatively.

The Juche idea reflects the centuries-old yearnings and aspirations of mankind to be free. This freedom according to the Juche idea can be realised within the boundaries of an independent state only. For those who are not free, this idea recommends the organization of a people committed to the ideas of self-reliance and freedom from all foreign influences in order to free themselves. It means the use of the latest technology for proper development of heavy industry, light industry and agriculture. In the realm of agriculture it recommends soil survey, proper use of manpower and the use of the latest methods to improve agriculture. No country can preserve independence if it cannot defend itself. For this, it would be necessary to build up a modern army for the defence of the motherland. It includes the need of manufacturing the necessary armament within the country itself. Juche idea believes that revolution cannot be exported and every people has to depend on its own internal and revolutionary strength. It can come through proper organization and discipline.

President Kim Il Sung has said "The idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny."

The Juche idea, most of all, gives prime importance to man, to his independence and dignity as a human being. It propounds the principle that man is the most precious and powerful being in the world and that everything else should serve his interest. It is also an idea against all forms of domination and exploitation. It firmly defends the independence of man.

Together with the independence of man, it also defends the independence of a country or nation. Therefore, the Juche idea is opposed to the privilege and arbitrariness of big powers and outsiders. It demands equality, mutual respect and non-interference in the internal affairs of other countries. Thus, this idea strongly advocates the dignity and value of man and the sovereignty of countries and nations.

By advancing the truthful theory that one is responsible for his own destiny and one also has the capacity of hewing out that destiny, the Juche idea shows the way to all people to live by their own efforts, relying on their own strength and enjoying their dignity. The Juche idea demands all people to defend their rights and to play their role as real masters of their country. It demands that one should neither follow others blindly nor rely on others for his living but should live with one's own interests of one's own people.

The Juche idea is opposed both to interference in internal affairs of others and to following others blindly. Worship of great power is repugnant to the Juche idea. Historical experience shows that when a person takes to flunkeyism he becomes a fool, and when a people take to flunkeyism their country falls into ruin. When a party acquires flunkeyism it makes a mess of revolution and the job of reconstruction.

The Juche idea teaches that to become a master of one's destiny all nations must abide by the principle of complete independence in politics, self-support in economy and self-defence in the matter of national defence.

Independence in politics means to follow national policies in accordance with one's own judgement and determination and not under the instructions or pressure from others. Self-support in economy means development of one's economy relying on the strength, technology and resources of one's own people. Self-defence means to guard the sovereignty of the country and the security of the people with one's own armed forces without relying upon the outside forces and outside military strength.

Independence, self-reliance and self-defence enlighten millions upon millions of the oppressed and exploited people of the world and give them the conviction of their strength to encourage them to fight against imperialism, colonialism and all forms of domination and subjugation.

The Juche idea is now enjoying unanimous support from the people of non-aligned and newly emerging countries of the world because it is in full conformity to their yearnings and aspirations.

This is the age of universal freedom when all people want to live independently. No one wants to live under subjugation or to allow their national dignity to be trampled.

That is why the Juche idea has become the irresistible trend of the times.

However, a struggle for the independence of the popular masses is an arduous and protracted undertaking.

Successor of Juche Cause

President Kim Il Sung said "The revolutionary cause of Juche is the historic cause which is to be handed down from generation to generation and accomplished."

In order to fully realise independence of the masses of people, a struggle should be waged not only to establish an advanced social system free from exploitation & oppression but also eliminate the vestiges of thousands of years of the old exploiter society and free people from all manner of shackles of nature and society.

The struggle can be brought to its ultimate goal only when members of society are made men of a new Juche type with sound ideology, ample knowledge about nature and society and strong physique, social relations are established according to the principle "One for all & all for one." And it can be done not in one generation but through several generations because unprecedentedly deep-going social changes taking place on a gigantic scale.

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Mr. Vishwanath

Speech of Kazi Zafar Ahmed (excerpt)

Kazi Zafar Ahmed, Chairman of the United People's Party of Bangladesh, spoke on Mar. 7 at a National Seminar on the Juche Idea to celebrate the 70th birthday of President Kim Il Sung in Tokyo.

His speech was on "The Juche Idea Is a Great Idea of Attaching the Centrality to the Revolution of One's Own Country."

He is concurrently Chairman of the Worker's Federation of Bangladesh, Chairman of the Bangladesh Solidarity Committee for Supporting Korea's Reunification and director of the International Institute of the Juche Idea.

Follows the text of the speech:

Mr. Kazi Zafar Ahmed

It is known to all of us that the immortal Juche idea of the great leader President Kim Il Sung elucidated an original idea of attaching the centrality to the revolution of one's own country in thought and practice, thereby showing the peoples of all countries of the world the most correct way to hew out their destiny independently and creatively.

It means that the popular masses are the masters of the revolution and construction and that they are also the motive force of the revolution and construction. Since the masters of the revolution in each country are its people themselves, they ought to approach the revolution of their country as masters and fully meet the demand for attaching the centrality to the revolution of their country in thought and practice.

The respected great leader President Kim Il Sung correctly said:

"In order to carry out the revolution in each country, the people themselves as masters of the revolution, must endeavour and fight, and through their own intelligence, judgement and efforts, solve all the problems that arise from the revolution and construction, in terms of the situation in their country. This is the only way to successfully carry out the revolution and construction. Thus, the Juche idea demands that everyone make the revolution in his country the focal point of his thinking and revolutionary activity."

This is a most vital lesson we can derive from the teachings of the immortal Juche idea, particularly under the present complex international situation when the big powers have been posing a constant threat to the independence and sovereignty of other countries either through adverse trade-offs-ing, border encroachments, forcible occupation of territories or through direct military presence and aggression.

That is why, from the Juche point of view it can be asserted that for the successfull carrying out of the revolution in each country it is important to have an ideological viewpoint of solving every matter with one's own efforts, relying mainly on one's own revolutionary forces, in pushing the revolution and construction and in defending the nation's independence and sovereignty. Whether to rely mainly on the revolutionary forces of one's own country or to rely on others in carrying on the revolution and construction is an important problem of principled significance. In fact, the people of each country have an inexhaustible strength to successfully carry out the revolution and construction in their country. Once the popular masses are awakened and mobilized, they can really repulse any powerful imperialist force of aggression and solve any difficult problems arising from the building of a new society. The glorious history of the Democratic People's Republic of Korea under the brilliant leadership of the great leader Comrade Kim Il Sung is the best example.

The heroic instances set by the Korean people amply proved that the revolution in a country can only be victorious when its internal revolutionary force grows strong enough to defeat the reactionary force trampling the independence of the popular masses. Hence, it stands out as the central task of the revolutionaries in each of our country to believe in the strength of their own people and firmly build up the internal revolutionary force.

And in this respect we must keep in mind the valuable teachings of the great leader President Kim Il Sung. He said:

"Conditions vary in different countries: So people should settle all problems to suit the specific conditions of their own country and the requirement of their own revolution."

Today the people of many countries of the world, particularly those who have risen up for national independence and building up new society, are waging vigorous struggle under the uplifted banner of independence, guided by the Juche idea. In this way, today's reality clearly proves that the Juche idea founded by President Kim Il Sung is a great idea of weighty significance not only for the Korean people but also for the peoples all over the world.

The revolutionary cause of the Juche founded by the respected and beloved President Kim Il Sung has traversed the road of glorious victory. Under his wise and brilliant leadership the Korean people established an advanced socialist system and through vigorous ideological, technical and cultural revolutions are carrying forward the historic task of remodelling the whole society on the Juche idea and of achieving national reunification of the country set forth by the Sixth Congress of the Workers' Party of Korea. We are confident that all these tasks will be fulfilled in a gigantic speed and scale because the great work of Juche pioneered by the beloved President Kim Il Sung is now being brilliantly taken over and carried forward by the dear leader and guide Comrade Kim Jong Il, the true successor to the great leader's revolutionary cause. Thanks to the sagacious and outstanding leading capacity and brilliant traits of the dear leader Secretary Kim Jong Il, the future of the cause of Juche is promising and a sure guarantee provided for its ultimate victory.

Growing Foreign Debts— Case of S. Korea

The south Korean economy is suffering from a three-year-long recession. The economic crisis in south Korea stems from structural problems within the system itself and is expected to persist, perhaps even worsen, unless basic reforms are introduced.

Non-stop inflation, the worsening balance of international payments position and growing foreign debts threaten the economy.

About $33 billion in foreign loans show a 10-fold increase over $3,549 million in 1972.

south Korea's foreign debts as of the end of last year reached $33,451 million, or 54.7 percent of the 1981 GNP.

About $33 billion in outstanding foreign loans show a 10-fold increase over $3,549 million in 1972.

The south Korean authorities concerned predict that outstanding foreign loans will hit $60 billion by the end of 1986, the final year of the fifth five-year economic development plan which started this year.

The problem is that foreign loans which will be inducted in future will be spent mainly on financing the interest and principal payments on old loans rather than on financing industrial projects.

In the case of south Korea, the aggregate of outstanding foreign loans in 1980 was $27,300 million, and placed 6th among the developing countries.

It rose to $33,400 million in 1981 and ranked third following Brazil and Mexico. (Chosun Ilbo, Jan. 29, 1982)

In terms of the per capita burden, south Korea was ranked second, in 1980. (Dong-A Ilbo, Sep. 15, 1981)

During the period from 1959 to 1961, south Korea inducted $4.4 million in foreign loans.

During the first five-year economic plan period, it inducted a total of $291.2 million. During the second five-year economic plan period (1967–1971), it inducted $2,165.5 million. During the third five-year economic plan period (1972–1976), the total borrowings reached $5,431.8 million.

Foreign loans inducted during the fourth five-year economic plan period (1977–1981) reached $10,257.3 million in the first four years.

Under the fifth five-year economic plan (1982–1986), south Korea plans to induct a total of $46,500 million.

The United States is the largest of the suppliers of loans to south Korea with a share of 25.9 percent. Following the United States is Japan with a 19.2 percent share. Thus, the United States and Japan account for 45.1 percent.

The two countries are a key to the south Korean economy.

Increase in Short-Term Loans

One of the problems south Korea face now is the problem of short-term loans.

Till 1978, short-term loans totalled $2,445 million. The amount rose to $4,624 million in 1979 (an 89 percent increase), $7,575 million in 1980, and $10,437 million in 1981. The 1981 figure was up $3,500 million over south Korea's foreign currency holdings of $6,900 million.

The percentage of short-term loans in the total foreign loans, which was 16.6 percent in 1978, jumped to 22.6 percent in 1980 and to 31.2 percent in 1981.

Burden of Interest and Principal Payments

In 1981, Seoul paid $5,600 million in principal and interest payments. It accounts for 9.4 percent of the GNP. The per capita burden was 151 dollars.

Dong-A Ilbo dated Feb. 3, 1982 wrote that though the nation recorded a 7 percent economic growth in 1981, the people did not feel that way in their daily living. That is because that the people's hard-earned income went abroad.

Of the $5,600 million, the principal payments totaled $1,900 million and the interest payment $3,700 million. The interest payments amounted to two-thirds of the total payments.

The interest payments accounted for 6.2 percent of the GNP and exceeded the defense spending that year.

The interest payments reached 50 percent of the 1981 total foreign loans of $7,400 million.

It is estimated that the interest payments will reach $3,900 million or 53 percent of the total foreign borrowings this year.

In 1982, south Korea plans to induct a total of $7,500 million in foreign loans.

This year's interest payments will be $3,900 million and principal payments will be $2,100 million. And the per capita burden is 153 dollars. (Chung-ang Ilbo, Jan. 26, 1982)

Furthermore, the soaring international interest rares are worsening the borrowing situation.

The floating interest system is applied to about 60 percent of the foreign loans inducted into south Korea. If the interest rate goes up by 1 percent, the interest burden will rise by about $200 million.

Since the 1960's up until now, south Korea has followed an export-first policy, inducting large sums of foreign loans.

In other words, south Korean policy-planners believe that a stable economy will be attained according to the following scenario: induction of foreign loans; increase in export; earning foreign currency; repayment of borrowings; and stable national economy.

Their plans, however, have ended in total failures.

The day when south Korea will be declared a "default" is getting near and that day will also mean the end of the junta headed by Gen. Chon Du Hwan.

S. KOREA'S FOREIGN DEBTS

Supplier	Long- & Medium-Term Loans	Ratio (%)
U.S.	4,877	25.1
Japan	3,727	19.2
IBRD & Other Financial Organizations	3,079	15.8
EC	4,129	21.3
Others	3,615	18.6
Total	19,427	100

Source: Economic Planning Board
In Million Dollar From Jan. '59 to Jun.30, '81
Note: Short-term loans are excluded.

"Chon Is Far Worse Than Pak": Globe and Mail

Follows an article by Donald Kirk, Seoul correspondent of the Globe and Mail which appeared in the Jan. 25, 1982 issue of the paper.
—Editor

SEOUL – Ask the student waiting on tables during his winter vacation his opinion of South Korea's President Chun Doo-hwan, and he answers: "He's poison."

Orders Issued to Impress Foreigners

The nightclubs and restaurants, shopping centres and small stores that once closed at 10 p.m. now stay open for at least an hour longer while taxis career through the streets all night.

Despite the publicity surrounding the end of the curfew and the relaxation of codes on dress and hairstyles for high school students, Koreans realize they must live with basic realities.

"Chun issued those orders to impress the foreigners," said a Protestant clergyman affiliated with an organization traditionally critical of the Government. "They are only cosmetic. They really mean nothing in the daily lives of most of the people."

With wages rising at a rate slightly below that of inflation, the hard truth is that the average Korean must contribute to the "second economic miracle," if there is to be one, at a rate of approximately 50 cents an hour.

"They will fire us if we say anything," said a girl working on an assembly line for somewhat below the national average wage. "The police are watching us all the time."

The feeling among critics is that Mr. Chun is more severe than was Mr. Park, whose record included constant harassment of labor movements and suppression of his worst opponents.

More than 500 opposition politicians are forbidden any political activity while as many as 1,000 languish in jail. Many are student demonstrators arrested after the May, 1980, riots in the southwestern city of Kwangju.

"Chun is far worse than Park," said Kim Young-sam, one of the few major critics willing to talk on the record. "He has increased police control. Now nobody can do anything."

Mr. Kim, a well-to-do businessman, relaxes on a cushion on the floor of his sitting room beneath autographed photographs of himself with ex-U.S. president Jimmy Carter, Senator Edward Kennedy and Ronald Reagan as governor of California.

Only nine months ago, after he had been under house arrest since attempting to give a press conference at the height of the student demonstration that preceded the Kwangju revolt, Mr. Kim was allowed to receive visitors. Like most of his colleagues, of course, he cannot participate in politics.

"They are watching me all the time," he said. "They know where I am going for lunch, who is visiting me. They know you are here. That is why I am seeing you in this room instead of downstairs in my living room. They can watch through the windows from across the street."

Mr. Chun no longer controls the country through the Korean Central Intelligence Agency, as Mr. Park had thought he could do until he and his security chief were killed by the general then in charge of the KCIA.

Policeman Asks for Directions

Mr. Chun has long since changed the name of the KCIA to the Agency for National Security Planning, has stripped it of its power over other ministries and has transferred the real control to special squads of the national police force in addition to the 600,000-man military establishment.

I sensed the power of the police as I entered the Christian Broadcasting System building – headquarters for a number of Protestant religious groups as well as a national radio network.

The police had just broken up the weekly Friday prayer meeting staged by dissident clergymen and were lounging in plainclothes in a coffee shop. One of them identified himself as a policeman, asked me who I was and what I was doing – questions parried by the response, "just hanging around."

The next day, as I returned from lunch with one of the religious workers, we were stopped by a policeman in plainclothes who flashed a calling card, asked for directions that he obviously did not need and retreated with a friend in the shadows to a nearby telephone as we walked by him.

Religious workers – a powerful force in a predominantly Buddhist society that numbers about eight million Christians – talk about repeated clashes with police. "The police have questioned us about pamphlets and warned us not to do anything," one of them said. "They will arrest us if we do anything to encourage a strike or a demonstration. The police are everywhere. We really can do nothing these days."

A day later, in a stark office behind the imposing granite capitol building, a young buttoned-down official engagingly suggested over coffee that reporters should concentrate on "the positive aspects" of life under Mr. Chun. "We are progressing toward democracy," he said. "We are encouraging political parties. We are making strides in economic development." These are "the real stories" on Korea, he advised, and he added with a knowing smile that he's "pretty disgusted" with some of the "negative reporting" about his country.

Spring Is Coming; Students Will Be Back

He was happy to arrange a briefing with a spokesman for Mr. Chun's own Democratic Justice Party. "We've developed a new concept of party activity all year round, for all seasons," said the spokesman, Lee Jong-ryool, who earned his doctorate at Yale University with a thesis on "limits of leadership in foreign policy."

What is the concept for, though, if you already control 60 percent of the seats in the National Assembly and there's no election for assemblymen until 1988 at the end of Mr. Chun's six-year term?

He looks earnest as he talks. So does Mr. Kim as he reminds a visitor that South Korea's most popular opposition politician, Kim Dae-jung, who received 46 per cent of the votes in the last "open" presidential election in 1971, remains in jail, serving a life term for his alleged role in the May, 1980, uprising.

"It is cold in South Korea and cold in the United States," Mr. Kim said. "But spring is coming, and the students will be back." The spectre of hot-blooded students joining with discontented workers, a foreign diplomat observed, remains "Chun's worst nightmare and a very real danger."

List of Detainees & Details of Autumn Campus Incidents

EDITOR'S NOTE: Though we have reported on south Korean student demonstrations, we failed to mention details of arrested students. Here are a list of detainees and details of last autumn campus incidents which were carried in the February 22, 1982 issue of Korea Communique, an English-language magazine published by the Japan Emergency Christian Conference on Korean Problems.

September, 1981 –Inha University

Although two persons are still being sought for their alleged role in this demonstration, three people are known to have been detained. The 3, and the laws under which they have been charged:

MIN Young-soo (2nd yr. Industrial Engineering, on leave from university)
–National Security Law
–Assembly and Demonstration Law
–Illegal entry and robbery

SONG Young-soo (3rd yr. Korean Literature)
–National Security Law
–Assembly and Demonstration Law

HONG Mun-pyo (2nd year, History)
–National Security Law
–Assembly and Demonstration Law
–Illegal entry and robbery

This incident dates back to the night of May 18, 1981, when anti-government slogans written in red paint were found here and there on Inha Univ. building walls. As the University authorities discovered and erased the slogans early the next morning, most students were unaware that anything had happened.

At the time, the Inchon police station detained and investigated a number of students who had previously been kept under scrutiny, but no evidence was discovered linking them to the painted slogans. In the course of their investigation of unregistered student circles/groups, however, the police detained and indicted members of a circle called the **"Chongjim-hwe"** on the suspicion their discussions contained reference to socialist thought. SONG was detained as present chairperson of the group, and MIN as previous chairperson. Both are accused of having ties with the two students still being sought.

The laws applied in this case are: the **National Security Law** for the "socialistic" tendencies; the Assembly Law and illegal entry for the painting; and robbery for having allegedly moved and used the school's mimeograph machine with permission.

September 28, 1981 – Seoul National University's Agricultural College in Suwon

Although details are not available in this case, it is known that three persons have been detained and charged with violation of the Assembly and Demonstration Law. They are:

OH Chung-sam (3rd yr. Agric. Economics)
CHOI Yoon-ki (4th yr. Philosophy)
KANG Song-nam (2nd yr. Agric. Education)

Mr. OH, considered by the police to be the leader in this incident, is chairman of the student department at Sudo Presbyterian (PROL) Church. Accused of leading the demonstration a week after making a contribution for this cause, he is presently detained in Suwon Prison.

September 29, 1981 – Chunnam Univ., Kwangju

LEE Kwang-ho (3rd year student of History) and two first-year students whose names were not immediately available were among the 38 persons said to have been arrested by the police. Mr. LEE is charged under the Assembly and Demonstration Law. Two others are wanted by the police on suspicion of having led the demonstration. They are:

SHIN Young-il (1981 graduate in Korean History Education)
IM Nak-hyung (4th year, German Literature)

Details differ slightly from those reported previously. As the student body was gathered in the stands of the stadium for Chunnam University's sports meet, one student took the mike on center stage. Launching into criticism of popular TV comedian LEE Choo-il (blad, and bearing a resemblance to Pres. Chun), he said "Lee's appearance on TV these days is really disgusting; someone tell him should be taken off TV." His criticism, phrased like a slogan ("Make Lee Choo-il resign!") was taken up by the crowd, which gradually changed it into the chant **"MAKE CHUN DOO HWAN RESIGN!"**

At about the same time, a statement entitled "Anti-Imperialist, Anti-Fascist Declaration of Students' Struggle for People's Liberation," was distributed both at the stadium and in the student-center restaurant. Between 1,500 and 2,000 students quickly formed ranks and began parading around campus and singing with linked arms.

As these activities began, professors and school staff shouted about trying to restrain the students physically. When one professor yanked the portable hand-mike away from a leading student, the student pursuaded him to give it back on the pretext of agreeing to try to stop the demonstration. Instead, the student proceeded to encourage the rally, reading the printed declaration over the mike.

Fully-equipped riot police were not called onto campus until well after the demonstration got under way, with plainclothed agents of the "Third Shock Corps" trying first to subdue and arrest students. One such agent, trying to grab the neck of a leading student to carry him away, was himself beaten and thrown into the campus pond by other students. Then tear-gas was employed and the riot police arrested students at random.

Notable is that approximately 500 students were able to get off campus and rush in groups the 1.5 kms as far as Kumnam street in downtown Kwangju, where they continued their demonstration, pursued by the police.

Although not apprehended, the two students thought to have written the statement and still being sought were expelled from school, along with the three known to have been arrested. 4 others were expelled, 4 suspended, 4 urged to voluntarily leave school, and two were suspended and confined to their homes.

September 29, 1981 – Kyunghee University

Three persons are being held in connection with this demonstration, and have been charged under the Assembly and Demonstration Law:

KIM Yoon-ki (3rd yr., Economics)
KIM Kee-soo (3rd yr., Economics)
CHUNG Il-bu (3rd yr., Political Diplomacy)

This demonstration was planned together with students of the University of Foreign Studies, with the same statement ("Declaration of Anti-Fascist Struggle") being distributed on both campuses. Furthermore, the same tactic was employed, in which **a student clung to a rope hung over the edge of a building's roof,** a mike in one hand and a knife in the other, threatening police with suicide if they came too close. This was not so successful at Kyunghee, and all 3 students were arrested on the spot.

Significant is that all 3 members of the Heungsadan, an academically-oriented group initially formed in opposition to the Japanese colonial rule of Korea, and central in the government's case also known as the "Kwangmin-sa" trial, reported on elsewhere in this issue. KIM Yoon-ki had been investigated at the Anti-Communist Dept. of the National Police from June 21 through July 22, 32 days during which his family had no idea where he was. KIM Kee-soo and CHUNG Il-bu suffered the same period of interrogation, and all three were subsequently dismissed from their school and drafted into the military.

Their participation in this Kyunghee University incident most likely took place during the period following their dimissal from school and before formal induction into the military. Following their detention September 29, it is known that they were transferred from the Chungnyang-ri Police Station to undergo interrogation once again at the Anti-Communist Dept. of the National Police, being investigated for the determine if any connection exists with the Heungsadan case.

September 29, 1981 – Univ. of Foreign Studies

One person is still being sought by the police in connection with this demonstration, while the following two have been detained and charged under the Assembly and Demonstration Law and the nation's Draft Law:

KIM Song-won (4th year, Spanish Lang.?)
KIM Chong-sam (3rd year, French Language)
IM Myong-hui (3rd year in French) is being sought by the police.

As in the Kyunghee demonstration above, this incident involved a student hanging from the roof-edge on a rope with a mike and knife in his hands. In addition to the spreading of the "Anti-Fascist Struggle Declaration" leaflet as at Kyunghee, **a banner was draped from a building reading "Overthrow Chun Doo-hwan!"**

With the one student threatening to cut the rope supporting himself if the police came near, the demonstration was able to continue for almost 3 hours, students linking arms and going around campus shouting. Traffic in the area was snarled due to the massive number of riot police called out.

On one large banner, 3 Chinese characters pronounced "Chun Doo-hwan" had been written, in play on words, as the characters chosen actually meant **"the whose head is completely turned around"** – pointing at Pres. Chun.

As with the Kyunghee Univ. demonstration, one of those detained – **KIM Chong-sam – had also been investigated in connection with the Heungsadan "Kwangmin-sa" case** in the summer, but released. The two others, too, had undergone police questioning in separate incidents, and had received their draft notices September 8. Instead of going immediately into the military, then, they planned and carried out this incident.

October 6, 1981 – Sungkyunkwan University's Suwon Campus

This demonstration began shortly after the lunch hour when two students displayed a banner on the engineering building verandah, and read two statements over portable mikes. Two other students passed out leaflets among the crowd by crying out "Extra! Extra!" as they went. All four are detained, two of whose names are known:

KIM In-bon (2nd year, Engineering)
YOON Bu-chol (2nd year, Engineering)

October 7, 1981 – Sungkyunkwan University's Myongryun-Dong campus (in Seoul)

Among those arrested in this demonstration, six people's names are known. They have been charged under the Assembly and Demonstration Law:

LEE Chung-sup (2nd year, Economics)
KOH Dae-young (3rd year, Commerce)
CHA Chong-che (3rd year, Management)
KIM Hyong-kuk (3rd year, Management)
YOM Suk-chong (3rd year, Journalism)
KWON Chong-ho (4th year, Economics)

At around noon, Mr. CHA entered the Sungkyunkwan campus carrying 2 large banners, ropes, portable microphone and 200 leaflets in a large bag. Due to the Suwon campus demonstration of the previous day, police were on the lookout, and spotted Mr. Cha. A struggle ensued as plainclothes agents tried to grab his bag away from him, and he started shouting in resistance, drawing a large crowd of students around him.

Although Cha was arrested, at the same time Mr. KIM climbed up the chimney of the boiler room (for campus heat) and while shouting slogans over his portable mike, he scattered leaflets from a height of 7–8 meters. With handles every 50 centimeters up its 10-meter height, the chimney proved perfect to prevent the police from following him and pulling him down. At his leading, the demonstration continued for about 2 hours, with the riot police held at bay and most arrests made by the plainclothes agents on campus.

October 7, 1981 – Sogang University

The Assembly and Demonstration Law is being applied against three students held in this incident:

KIM Ho-kyung, NAM Kyung-woo, and YI Ji-ho.

About 700 students joined in this long (4-hour) demonstration after seeing one student on the roof of a campus building being arrested. **One of those arrested was close to Christian Sogang student KIM Ui-gi,** who protested Kwangju by jumping to his death on May 30, 1980.

October 21, 1981 – Hanyang University

In what is said to be the first anti-government demonstration at Hanyang University since 1972, three persons are known to have been detained in connection with this incident. They are:

PARK Sae-won (3rd year, Economics)
YI Soo-man (4th year, major unknown)
BOK Young-ho (2nd year, Mechanics)

Just as the university president completed his opening address for the school's sports meet, two students rose and scattered leaflets. Immediately, plainclothed agents gathered up the leaflets and arrested the two, but at the same time, another student climbed onto a campus tree and read the statement and shouted slogans in an attempt to start a demonstration. Students failed to respond to his cries.

The police brought in a fire ladder and a net to capture the student, but just as they reached him he cut his own wrist with a razor blade, requiring that he be taken under guard once to hospital. His current state of health is not known.

October 23, 1981 – Seoul National University

Three people have been charged under the Assembly and Demonstration Law for their part in this demonstration (names below), while CHI Young-kun and 3 others are being sought by the police. Detained were:

JOO Tae-jin (4th year, History)
SHIN Soo-yol (4th year, Sociology)
CHIN Young-ho (4th year, Education)

The demonstration on this day seems to have been planned well in advance, and is notable for the level of confrontation between students and police. The students had prepared sticks, molotov cocktails, and bottles filled with dirt to confront the police. An unconfirmed report also indicates that the school library was partially damaged when set afire by students.

For three hours, students formed ranks and paraded about campus shouting slogans, followed by the police as they scattered leaflets [See text of leaflet dated October 22 on page 8] When one student was about to be arrested by 6 plainclothed agents near the library, the students in his vicinity fought back to prevent his arrest. In the process, one agent was said to have been severely injured around his lower back from the chairs thrown around in the library. In another area, several riot policemen were also said to be injured, but it is not known how many students were also injured in the fierce conflict.

S. Korean Monthly "Sin Tong-A"

—Report at Juche Seminar—

Arirang Life at Colliery (2)

(Continued from the previous issue)

Envious Look

"When a new pitman arrives, pitmen make it a rule to examine his safety lamp at first. Those who received used lamps are regarded as worthless fellow. They will surely take a different attitude to a new miner with a new lamp. They think, 'He may have some contacts with the company' or 'That fellow is different from others.' Rumors will spread and he will soon become a star."

"A star?"

"You seem not to believe me You can understand what I mean when you enter the waiting room."

When I entered the waiting room, I saw 110 eyes (I knew the number of eyes later) fixed to my waist. They let their eyes on my safety lamp. I carelessly grinned. I remembered Chol Su's words, "You will be a star."

"Friend, you have a good bag, don't you?" Someone said.

"It looks like so. You have a new shining safety lamp on your waist."

Someone talked in whispers and others laughed here and there. I, being bashful, colored up like a new wife. I felt a hot look in their eyes. I moved to a corner calmly.

A tall man approached me. He seemed to be older than me.

"Is this you first work day today?"

Chol Su answered the question for me.

"Mr. K, he is one of my childhood friends. For him, S town is a long of his native place. He has many seniors at the 3rd mine."

"I see. I am Ko, a delegate from this group (the group of the 3rd mine of the 3rd district branch of the miners' union). Welcome to our group." He took me in front of others and introduced me to them.

As Pit-Prop Guard

"Friends, industrial comrades bound together with sweat--and blood! Today, we welcome a new friend to our group. According to his friend, he has many acquaintances in this mine. Let's welcome Li Su Mun with our enthusiastic hand clapping."

"Hand-clapping echoed in the waiting room.

"Mr. Li, will you address our group?"

K's voice rang in my ears. I didn't in the least expect to do so. But I could not hesitate. Not knowing what I really meant, I said as follows:

"Thank you very much. I am very glad to be able to work with you. I am Li Su Mun, as introduced by Mr. Ko. I have no learning, nor do I have any special experience. I will try hard to perspire when you perspire. I have many defects. I hope you will give me guidance."

A storm of hand clapping rose like a surging wave. I felt a kind of strength welling up in me. I was able to look a little more dignified than before. I sat on a chair stained by coal dust, which a miner offered. Youths in their 20s and men in their 40s--50s were smoking, setting close to each other. There was no distinction between young and old there.

At that time a short man, a chief clerk of the stoping section appeared. Two men in charge of coal mining (overseers) followed him.

"Quiet, please."

The chief clerk said scratching his head. Those who were speaking before, suddenly became silent.

"Well, the fact is .... As I always tell you, please don't 'steal' coal (dangerous coal mining work, trying to excavate a coal seam without permission). It may seen nothing to you. But please understand to steal coal means not only to hang yourselves but to threaten the lives of your coworkers directly or indirectly.

And....."

This chief clerk named Chong was in the habit of using "Well,...." before speaking a word. Whenever he said so, miners repeated his word and chuckled.

A speech on safety education by the chief clerk finished and the overseers began to post miners.

Face workers and trammers were called.

Those miners who were given work posts ran to the mine pillar yard across the river in order to select timber used for pits. Mine workers selecting timber were seen dimply across the river.

The overseer named Pak called me. He was one of my seniors at the school and was brought up in the same village with me.

"Are you going to mine coal?"

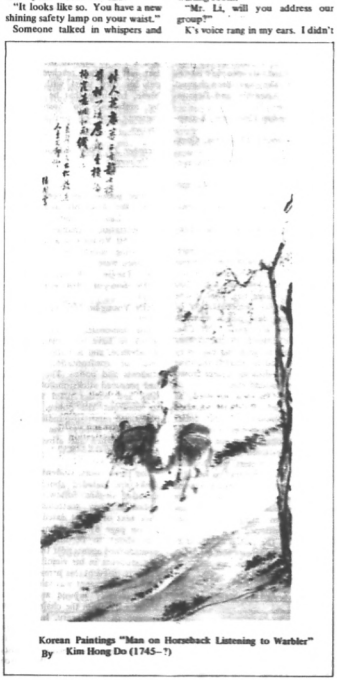
"I have to do."

"It will be a small pay that you will get for the first two or three days. But be a trammer for mine security."

Chol Su said, who stood beside me, worrying about me even after I was given a work post.

"Overseer Pak, please let him do a trammer's work. It will be still difficult for him to mine coal."

"I think so, too. Then, I decided to make Su Mun do mine security work. Say, Mun Pa Chul."



Korean Paintings "Man on Horseback Listening to Warbler" By Kim Hong Do (1745– ?)

(Continued from page 3)

Hence, in order to carry the cause of the people's independence through to the end it is essential to stoutly defend, take over and carry it forward generation after generation.

History irrefutably proves that when this struggle is not taken over and carried forward from generation to generation it will discontinue halfway and furthermore even the achievements gained by the preceding generations will come to nothing.

How to inherit this great undertaking is the basic problem affecting its fate. Its proper solution alone makes it possible to steer the cause of independence along a straight course and fully realize man's centuries-old aspiration for building an ideal society which provides all people with a free and happy life.

Needless to say, the popular masses are masters in the struggle for independence. This, however, does not mean that they are in a position to play the role of master and discharge the responsibility as such of themselves. Only under the leadership of the outstanding leader can they discharge the responsibility as masters in this struggle and play the role as such. People's leader is the supreme representative and mouthpiece of their genuine interests and aspirations.

The outstanding leader enunciates the revolutionary idea which answers the requirement of the time, thereby illuminating the road ahead of the people and making them organized and politically conscious so as to rally them into one political forum. By working out the scientific strategy and tactics he heads the struggle for independence steadfastly along the road to victory, clearing away all possible difficulties. Hence this struggle is, in essence, the strength to bring the cause of the leader into effect.

The cause of the leader is defended, continued and carried forward by his successor. Only the distinguished, popular leading figure who is most faithful to the leader's cause and perfectly equipped with the latter's ideology, leadership and lofty virtues is entitled to be successor to the leader.

The great work of Juche pioneered by respected and beloved President Kim Il Sung is now being brilliantly taken over and carried forward by dear Secretary Kim Jong Il. Thanks to the presence of dear Secretary Kim Jong Il, the future of the cause of Juche is promising and a sure guarantee provided for its ultimate victory. Secretary Kim Jong Il is a wise leader who personifies most perfectly all the extraordinary traits and qualities of the great leader Kim Il Sung. He embodies, above all, loyalty to the respected and beloved leader President Kim Il Sung at the loftiest plane.

From his early years he gave aid to President Kim Il Sung not in a quiet study but just amid the unprecedented by arduous yet vigorous actual struggles and made all the unusual traits and qualities of the latter his own. He is an outstanding thinker and theoretician who is conversant with the immortal Juche idea of President Kim Il Sung and continuously develops and enriches it.

With brilliant wisdom Secretary Kim Jong Il formulated the revolutionary ideology of President Kim Il Sung as Kimilsungism, the integral system of ideology, theory and method of Juche, created infinite ideo-theoretical wealth and is enriching the treasure-house of Kimilsungism without ceasing. Through his energetic ideo-theoretical activities thoroughly based on loyalty to Kimilsungism, firm Juche position in research and thinking and a perfect unity of theory and practice, he gave fresh light to deal the theoretical and practical problems arising in inheriting and accomplishing the cause of Juche and opened the way leading to its victory.

It is only thanks to the presence of Secretary Kim Jong Il who looks after and helps all people to go forward with his lofty love that the unity and cohesion of the revolutionary ranks and the politico-ideological unity of the whole society in Korea have been indestructibly consolidated and the cause of Juche is being carried forward.

It is the great honour and happiness of not only the Korean people but also all of us who are bearing from the Juche idea that dear Secretary Kim Jong Il has become the successor to respected and beloved President Kim Il Sung. There is no doubt under his wise leadership the cause of Juche will come out victorious.

My Father's Close Friend

A good-looking old man, who was carrying a saw and an axe, approached me.

"He was from the same village. Mr. Mun, he doesn't know anything. Please teach him in various ways."

"O.K. No one is taught in the womb of one's mother. At first, no one knows well."

"Then, please do security work at the entrance of the middle part, right of the third cross section, the fifth division. Well, next is Mr. Yun Byong Du."

Pak, an overseer, began his work.

"I ask for your guidance."

"Let's do without formalities. Let's help each other."

"Mr. Mun, please help him. He is my best friend."

So, saying Chol Su went running to the mine pillar yard.

Mr. Mun stared holes into me and suddenly opened his mouth.

"Your father is Li, if I'm not mistaken."

"Yes, he is."

"I was right."

Mr. Mun, nodding hard, turned his eyes to a snowy mountain across the river.

"Then, let's go to select timber."

Mr. Mun said after a while

I wore on rubber gloves, but I felt my hands cold as ice and going to be split. Mr. Mun told me to bundle timber with nylon rope and carry it on my shoulders. The rope bit into my shoulders. After loading a mine car with timber, we entered a mine.

The deeper we came down, the warmer it was in the pit. Passing through several levels and long-stretching pits, we at last arrived at a work place.

We moved timber from the mine car and heaped up timber at a corner. Then we began to work.

Mr. Mun, who has worked tens of years in the mine, was at his ease on the job, as was expected.

Assisted by Mr. Mun, I learned the meaning of mining terms, most of which appeared to be corrupted Japanese words.

Lunch time came. Mr. Mun and I sat down face-to-face and had lunch. The odor of rotten wood assailed my nostrils. Pitmen continued their work hard. After the meal, Mr. Mun smoked. Smoking was permitted inside a pit, where there was no gas.

"Where is your father now?"

"At his native town."

"Is he well?"

"No, he fell ill."

"Is he in poor health?"

'Yes, it seems to be hepatocirrhosis. He won't be able to get well."

"That's bad. He was health itself in the past."

Mr. Mun wore a sad look.

"Your father and I were close friends. When we were young, we were really good friends. We worked together for the Korea Coal Mining Corporation. After a while, your father got permission to operate mines and started a coal mining company. Whenever we met, we would drink all night long." And suddenly he fell silent. (To be continued)

Rice of Ancient Korea (2)

Short Type Rice Grains

(Continued from the previous issue)

Rice grains discovered at the Namgyong remains (Honam-ri, Samsok district, Pyongyang) indicate that the Korean ancestors exerted a cultural influence in various ways, including the method of rice cultivation, on the peoples of neighboring states, including Japan.

Noteworthy is the fact that rice grains discovered in both Korea and Japan are of the short type.

Rice grains are classified into long and short rice by measuring the lengths and widths of rice grains. Rice grains unearthed in the old remains of Korea and of Japan are all short grains.

The measurements of rice grains of Korea are:

4.5 mm in length and 2.5 mm in width (grains discovered at the Namgyong remains) and the ratio is 1.8: grains of the Kimhae shell mound are 4.18 mm in length and 2.22 mm in width and the ratio is 1.88.

The length to width ratios of grains discovered in the remains belonging to a period 2,300 – 1,700 years ago in Japan are 1.53 – 1.94, and no grains with a ratio of over 2 were discovered either in Korea or in Japan.

The rice grains of Korea and Japan were short grains, with a ratio of less than 2.

Many stone instruments belonging to the bronze age of Korea were found in Korea, which are similar to stoneware items of the period when rice cultivation began in Japan.

These facts show that Korea taught Japanese rice cultivation.

Introduced here are some of the points contained an article on the introduction of rice grains into ancient Japan, titled "Development of Agricultural Technique in the *Yayoi* Period *(an archaeological term designating the period in Japanese history from about 200 B.C. to A.D. 200)* [by Shimojo Nobuyuki from *"Japanese Archaeology Vol. II" Yuzankaku Publishing Company, 1979*]

2. Genealogy and Development of Rice

Course of Introduction of Rice:

There were various views before the war on the courses along which rice reached Japan from the Continent. North China–Korea–Japan; Central China–Japan; South China Japan; or their mixed courses.

Carbonized rice grains belonging to the early period of Japan, are all short type grains, no long rice grains, have yet been found.

Rice-Crop in China:

Unearthed at the Hemutu remains (5,000 B.C.) in Yuyao-hsien, Chechiangsheng, facing Kengchon Bay, the oldest remains of rice paddies in South China, were a large quantity of rice grains, unhulled rice, culm and strams, which consisted of 70–80 cm of thickness. The remains belonged to the early period of the neolithic age, where wooden plows and plowshares made of the bladebone of mammals were found, an indication of rice cultivation.

The length-width ratios of the unearthed rice grain were 2.71–2.53, or 2.62 on an average, which definitely indicates the rice grains were of the long type.

In areas south of the above-mentioned remains, long rice was cultivated. The length-width ratio of the rice grains discovered at the Shinhsia remains, Chuchiang-hsien, Kuanghsi-sheng, belonging to the latter period of the neolithic period, was 2.04 on an average for 10 samples. This indicates cultivation of long rice in South China. In the lower reaches of the Yangtze River, long rice and short rice grains were grown together. Both long and short rice grains were discovered in the remains belonging to the latter period of the neolithic age at Shanlai, Wuhsingchien, Chechiangsheng.

Short rice grains were found in a place very close to Lake Ta, on the 31st parallel, N. Lat. Also unearthed at Chuchialing, Ching-shan, Hupei-sheng (belonging to the end of the neolithic age) were short rice grains, which were identified as such by Professor Ting Ying.

At the Chiaochuang remains, Tunghai-hsien, Chiangsu-sheng, near Shantung-sheng, lying to the north of these remain, short rice grains –5.04 mm in length and 3.14 mm in width with an average length-width ratio of 1.61 were discovered on pottery belonging to the Hsichou period (1122 B.C.–769 B.C.).

Vestiges of unhulled rice grains pressed on pottery which were found at Yangshao, Shenchi-hsien, Henan-sheng, which were studied anew by Sato Toshiya, showed a length-width ratio of 2.02 (*"Archaeological Journal" 47, 1970*).

They were of the short type. In consideration of this, short rice is presumed to have been cultivated in the Yellow River basin in a certain period of the neolithic age, even though locally.

It is generally conceded that the carbonized rice grains discovered in the tombs belonging to the Later Han (945–950) in Lo Yang were short grains. Okazaki Kei pointed out that even in North China, where the climate was favorable, short rice grains were produced in ancient times ("Rice Cultivation in Japan and the Continent" by Okazaki Kei in "Lectures of Ancient History" Vol. 13, 1966)

It is clear that short rice grains like the carbonized rice grains cultivated in ancient Japan were grown in areas in the northern part of Central China.

Rice on the Korean Peninsula:

Rice grains of ancient Korea were increasingly discoved on the Korean Peninsula, which are all of the short type. The oldest carbonized rice grains known so far are those found with porous earthenware items discovered at Hunam-ri, Kyoju County, Kyonggi Province. These rice grains are of the short type and found together with wheat, millet, and foxtail millet. These rice grains represent those so far found in the northern most part of the Peninsula.

Rice grains unearthed at Songguk-ri, South Chungchong Province are presumed to have been of the short type. The rice grains discovered at Kimhae, South Kyongsang Province, located in the southern most part of Korea, are also of the short type. All the rice grains discovered with unpatterned earthenware items in Korea are all of the short type. Prints of unhulled rice grains on pottery at Soan-ri, North Cholla Province and Choto, Pusan City were found with red brown earthenware items and the carbonized rice grains found at the Kosong shell mound, South Kyongsang Province are also of the short type.

Carbonized rice grains discovered at Mainchang, Puso Castle, Puyo, belonging to the period of the Three Kingdoms, Konji Castle and Nam Castle, Kyongju, are also short rice grains. Rice grains discovered together with unpatterned earthenware items and in nearly 20 remains sites of the Three-Kingdom period belong to the short type, and are similar in kind to those found in Japan and in the northern part of China.

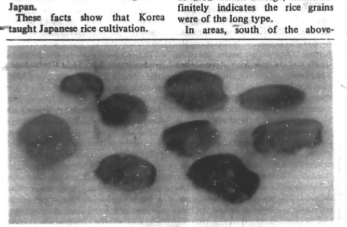
On the basis of these facts, the view that the short rice grains were introduced from Central China via North China to the southeast coast of the Korean Peninsula, is increasingly supported by recently unearthed rice grains.

Genealogy of Rice of Ancient Japan:

As indicated, the carbonized rice grains of the ancient Japan were all shorter in length, most likely because of the above-said situation of the area where rice was grown and their geographical conditions. This explanation can be supported on archaeological grounds. The grooved stone axe, used in the early period of rice cultivation, was unearthed not in China but only in Korea and Japan. Together with this stone axe, discovered were polished stoneware items of continental origin, stone knives peculiar to the Korean Peninsula, willow leaf-shaped polished stone arrow heads and rice grains. They were found at remains in the early period of rice cultivation e.g., at the Ugikyuden and Itatsuki remains, Saga Prefecture, Kyushu. Both rice and the grooved stone axes were introduced to Japan at the same time from Korea.

Widespread rice cultivation in the Yayoi period:

There was no fixed distribution of rice cultivation in Japan which was at the end of the *Jomon* period *(an archaeological term designating the Japanese neolithic cultural period extending from about 8000 B.C. or earlier to about 200 B.C.)* The centre of rice cultivation can be presumed to be on the coast of the Sea of Genkai, the northern area of Kita Kyushu, judging from the Ugikyuden and Itatsuki remains. Rice cultivation also spread to the east coast of Kita Kyushu. (To be continued)



Sinkers (4,000 years ago)

Misongzi-type jar (3,000 years ago)

24th Choson Univ. Commencement Held in Tokyo

Graduates and parents at Chosou University

The 24th commencement at Choson University, the sole institution of heigher learning for Koreans in Japan, was held on Mar. 16, at its auditorium in Kodaira, in the suburbs of Tokyo, when the spring season is on its way.

Among the graduates two were awarded the "Prize of Honourable Kim Il Sung Youth" by the DPRK Government. Five were honoured by the Educational Committee of the DPRK and 20 by the Chongryun CSC.

Ten graduates were commended for their excellent academic achievement and 16 for their excellent theses.

Most graduates will become teachers of Korean schools of various levels in Japan, or join various organizations, Korean publishing companies, banks, trading companies, etc.

Some graduates will study abroad.

The commencement was attended by honourary university president Han Duk Su, Chairman of Chongryun (the General Association of Korean Residents in Japan), Vice-Chairman Li Jin Gyu, directors of the Chongryun CSC, responsible personnel of each organization, etc.

Also attending there were teachers and students of the university and parents of graduates.

Chairman Han Duk Su made a congratulatory address. In his speech he stressed the need of the graduates to have the national pride as Koreans and to contribute to the work for promoting Korea's reunification of the country and defending the democratic national rights of the Korean community, wherever they will come to work.

After his speech, a report was made by President Nam Si U of the university. Awarding of diplomas to the graduates followed the president's speech.

Chosson University, the only overseas university of the DPRK, was founded in 1956, aimed at bringing up excellent national cadres.

Chosoo University has 6 four year departments (literature, history and geography, politics and economy, foreign language, science and engineering), a two-year teachers training course and postgraduate courses.

Seoul Students on Anti-Chon, Anti-Americanism

The statement reprinted below was issued by students of Seoul National University on October 22, 1981, around noon, at which time there was a demonstration by several thousand students.

Korea Communique, an English-language magazine published by the Japan Emergency Christian Conference on Korean Problems, carried the full text of the statement in its Feb. 22 1982 issue.

Democratic students! Now the cries of 40 million people summon us. Chun Doo-hwan's group of bloodthirsty fascist murderers grasp the people with their evil, violent hands to strangle them, but still the people's outcry for liberation spreads throughout the country like wildfire. Freedom is taken away, justice is destroyed, the truth is denied. But the struggle of the angry students is shaking all the campuses. The people struggled continuously to fulfill their hope for democratization in this land, all through the dark period of Park's Yushin regime; and at last the struggle exploded in the people's revolt in Pusan and Masan in 1979, which brought about the October 26 assassination of Park.

How should we fight against the murderous Chun Doo-hwan fascists, who are far more cruel than their predecessors? There can be no way but to follow the tradition of the student movement. That is, **to establish the basis of the democratic struggle to arouse the people's struggle**, which in turn may develop into a second Pusan-Masan revolt. On the strong basis of people's struggle it will be possible to build up a democratic nation in which the people are free beings. Now we must reveal the true nature of the fascists, and condemn their inhuman brutality, in order to find the direction we should go.

Economically, the Chun fascists have carried over the economic structure of the old regime, with its intensifying structural contradictions. We are now in the most critical situation. The workers' rights are threatened by terrible inflation. The government's agricultural policy has cut the farmers' living standard to an even lower level as their purchasing power is decreased: this can be proved by the fact that Korea has become a major market for U.S. agricultural products. **The economic growth policy based on foreign capital has imposed on the whole people an incredible foreign debt of 36 billion dollars, which means over $900 per capita in foreign debt burden.** While the unprecedentedly heavy taxation is causing various forms of tax resistance, the regime is cheating the people with tax deductions for the poor people that are made meaningless by the high inflation.

We should accuse as compradors the monopoly capitalists, government bureaucrats, and the military clique, because they serve foreign capital interests to exploit the people through low wages instead of building up an independent production system with the various industrial sectors interrelated through division of labor. The Chun fascists are still **pushing the fantasy of the foreign loan economy, making the domestic economy more and more subordinate to foreign capital invasion** through permitting foreigners' free investment in the Korean stock market, and granting more favors to foreign capital. Moreover, the fifth 5-year economic development plan has been set up in order to show this fantasy to the advanced capitalist countries, and they are begging Japan for 6 billion dollars to carry out this nonsensical plan. Should our nation's economic plan be subordinated to the rule of foreign capital?

Glossing over the economic crisis, the fascists are making efforts to infix their political power structure by all possible means including institutional changes, violence and deception. They are inflicting the harshest repression on the struggle of workers, farmers, students and intellectuals, through various forms of violence: **First is institutional violence by means of legislating and amending many laws** – the Law on Assembly and Demonstration, the Social Protection Law, the Basic Law on the Press, the labor laws, and others; **Second is the use of physical violence**, such as the illegal arrest, detention and torture of many democratic students and other people; and **Third is the violence of deception** – that is, the mass manipulation of public opinion through the government-controlled press.

Furthermore, Chun's fascist group is manipulating the people's consciousness with the slogans of "social purification" and "people's requests for favors." (The latter being used in the public campaign against official corruption.) But it is only too clear that they intend to expel all opposition forces and anyone who is not obedient to the fascist system, in order to strengthen their power. The so-called "government administrative apparatus reduction" program – the avowed purpose of which is the simplification of administrative procedures and budget reduction – must be understood in the above context, because in fact, only the legislature, the parliament and judiciary were reduced, while the government administration budget was increased by 29 percent for fiscal year 1982.

The **extremely harsh repression by the Chun group only represents the anxiety of the military fascists**, which is shown by their inner power struggle which resulted in the expulsion of three generals from the army – Roh Tae-woo, Park Se-jik and Chung Dong-ho.

On the other hand, the Chun fascist clique is facing the difficulty of international isolation, which has never before been experienced by this nation, and which must have been caused by the international disrepute and contempt for this comprador fascist clique which has destroyed by brutal violence the people's aspiration for freedom, democracy and self-reliance, and has subordinated the national economy to the foreign powers.

What are they doing? They are trying to overcome this situation by attaching themselves more closely to America, through strengthening of the military alliance. But **this will only make the Korean economy more dominated by the U.S. and Japan**, since the military alliance represents the interests of Korean comprador monopoly capital together with foreign capital interests. Besides that, the cold war atmosphere which accompanies the enforcement of the military system will be used to repress the people's struggle, and will ultimately hinder the building up of a unified, democratic nation.

Their deceptions are too many to enumerate, but the so-called Olympics '88 is one of them. How will they raise the amount of 2.2 billion dollars to pay for the Olympic Games? Will they get more foreign loans, or will they exploit the whole people more severely, or will they give more favors to foreign capital? Is the purpose of the Olympic Games in 1988 to maximize the profits of monopoly capital, or to overcome international isolation?

And how about the murderers' repressive policy against the campuses? And how shall we fight against it? The reason why the fascists are afraid of the students' power is that the student movement is the avant-garde of the people's struggle for freedom and democracy. The student movement in Korea resisted Syngman Rhee's dictatorship and at last overthrew it through the April 19 Student Revolution; and they created the chance for democratization through their struggle against the fascists Park regime's violence and repression which caused the Pusan-Masan citizens' revolt. Being afraid of this historical fact, Chun is flaunting his violence against the students through illegal arrests, detentions, enforced military service, etc., as well as institutionalized violence.

An academic festival is the place of expression of academic culture. An academic festival should not be the occasion of students' degenerate entertainment as of a privileged class, but **should be the stage where the students' agony, will, and courage to overcome this depressing situation are shown.** Therefore, it must proceed with the spontaneous participation of the students. But the government-controlled "student body for National Protection" (sometimes called Student Defense Corps) orders the students to make a program composed only of consumption-oriented, decadent entertainment. Moreover, the SBNP dominates the independent student editors' group of each college, in an apparent policy of repression of the campus press.

Now we should indicate the task ahead for our anti-fascist democratic struggle.

First, the death of the late Kim Tae-hoon was not an individual's sacrifice, but was caused by the society's structural conflicts and the violence of the Chun fascists. Therefore, his funeral ceremony should be held again by the university. (Kim Tae-hoon was the SNU student from Kwangju who jumped to his death May 17, 1981, in memory of Kwangju 1980 and in protest of Chun's regime.)

Second, we should make the days October 26-31 a time of democratic struggle instead of academic festival, and we should strengthen our force for struggle through education programs at each department level. On Oct. 26 at 12:00 we will burn Chun in effigy at the Acropolis on the SNU campus.

Third, we should obstruct the activities of the pro-government professors and the student staff of the SBNP, who are the enemies of the students.

Fire fighters try to put out blazes at American Cultural Center building in Pusan. (UPI)

(Continued from page 1)

of democracy and the patrons of the local junta which seized power.

Several hundred leaflets were found highly anti-American as they were scattered immediately prior to the fire at the Pusan facilities of the American embassy. Leaflets also contained an advance warning to blow up the American Cultural Center building. No further details are available from south Korean sources.

However, the reported slogans contained in those leaflets are spectacular: Opposition to the Chon junta's plan to invade the northern half; opposition to the joint military exercise "Team Spirit '82"; opposition to the south Korea-Japan economic cooperative ties; and opposition to the 1988 Olympics in Seoul.

The leaflets also expressed a denunciation of American neo-colonialism in south Korea. By that the leaflets may mean a lot of things relating to American policy behavior in south Korea.

Indeed, this is the first time that the anti-Chon leaflets have ever voiced opposition to war games and to the plan to strike the north and the call for American military pullout from south Korea. It is also the first time that the threat to blow up any given American facilities was ever made.

Fragmentary facts pieced together from south Korean newspapers strongly suggest that the fire and the distribution of handbills were the work of a fairly well-organized anti-Chon and anti-American force, an evidence of the presence of immense potential democratic dissident forces. It also indicates the fast radicalization of the south Korean democratic forces currently underground in face of the bloody and brutal crackdown by the Chon junta.

Front-paged coverage and TV reports of the case dramatized the south Korean people's long-smouldering grievances at the Chon junta and gave a tremendous inspiration to the local democratic forces. The reports broadcast nationwide symbolized the vulnerability of the American Empire.

The fire took place in a broad daylight and affected the main streets of the second largest city in south Korea. This must have impressed the south Korean population and reminded them of the fragility of the Chon junta as well.

A fact outstanding about the reports on the incident is the failure on the part of the south Korean police authorities to blame the north, despite the fact that they wanted to link the incident to Pyongyang. It is a potent and graphic confession that the threats to the American presence and the south Korean junta are coming from within the south Korean society, not from the north – the result of their own suppression and policy blunders.

(Continued from page 1)

Speaking to the 411th MAC meeting held at Panmunjom on that day, Maj. Gen. Han Jin Gyong condemned U.S. Defence Secretary Weinberger's scheduled visit to south Korea as aiming at examining on the spot the new war preparations against Pyongyang and directly commanding it.

At the meeting, the senior member also charged Washington and Seoul with trying to lead the situation on the Korean Peninsula "to the brink of war" while conducting the "Team Spirit '82" war game.

Referring to the repeated aerial espionage acts by high-speed, photo-taking U.S. spy planes SR-71s, the major general said that such acts numbered as many as 18 after Feb. 13 when the "Team Spirit '82" opened.

Pyongyang's high-ranking military officer called on the U.S. to stop the joint war game and "all other provocations" at once.

Fourth, we will continue our struggle bravely in the forms of painting, writing, and demonstration.

Now it is clear what we should do. The depressed situation of this dark age makes us suffer in agony. But we should fight! Even though we should undergo much pain for it! We are not alone in the righteous struggle: we are linked with 40 million people! We are following in the path of the Pusan-Masan and Kwangju struggles! Students! Democratic students, with your young blood! Let us throw ourselves into the anti-fascist democratic struggle, fighting to the last! Victory to our anti-fascist democratic struggle!

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